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THE VEDIC MAGAZINE

AND

GURUKULA SAMACHAR.

PRINCIPAL FEATURES

A Study in Vedic Polity—
Priyavrata Vidyalankar.

State Expenditure in Maur-
yan India—
Satyaketu Vidyalankar

An un-Holy War—
Chamupati M. A.

Full contents inside cover.

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THE VEDIC MAGAZINE AND GURUKULA SAMACHAR.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०).

"Of all gifts that of Divine knowledge is the highest and the noblest."—Manu.

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THE INDIAN YOUTH MOVEMENT †

T. L. Vaswani

I come to you as a *Bhikku*. In the India of long ago appeared a mighty one. Millions do him reverence today. He became the Buddha. In his heart was compassion for all creatures. In his heart was love for humanity. And he said to his disciples, "Go ye, my disciples; and ask the people if they keep remembrance !" I a Bhikku,–I come to you with the question:—

† [Being Presidential Adress at the Youth Conference, Karachi, delivered on 27th May 1928.]

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"Do you keep remembrance ?" Do you remember her, India the mother ? In your dress and diet, in your studies and daily life, do you remember Bharata ! How many of us talk of her ? But when did the trick of talk help a people ? Look not for freedom in talk, in noise and excitement. What is needed is Shakti, and Shakti grows in silence. Strength, more Strenth- is what will take the nation forward. Not paper-resolutions, but silent resolves have made the nation great. Japan is a great nation. Japan is a silentNation. Japan has developed constructive qualities of character. India needs *ashramas* for the young. In the nation's youth is my hope. They can make the nation new. But they must be banded together in the service of India. The Bharat Yuvak Sangh (or Fellowship of Young India) is meant to link together youngmen in different provinces for a common service, through common love and reverence for India and her essential message.

Love too for all races, for all religions. I believe that all nations are limbs of the one body of divine humanity and I believe that all religions are, in a measure, small or great, reflections of the One Light, the Light of the Spirit. I believe that we must build the National in the Universal. We must build a new nation in truth and love. I believe also that a true International must reflect itself in the National. I believe that the world is waiting for a new type of Nationalism, a nationalism that will be human, that will be spiritual.

I believe also, that the world is waiting for a new type of the international, an international that will not be abstract but a Concrete International, that will show itself in national institutions and make for the revival and reconstruction of the life of the nations. In other words I believe that the International without the national is empty, just as the National without the international is blind. We need both, and I

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may say that this ideal inspires the Youth Movement, concerning which I am to speak.

This movement, inspired by the ideal which I have briefly indicated, was started a little over a year ago in Haridwar. Today this movement has a number of centres. One centre of the movement exists in Rajpura, near Dehra Dun. There are centres of the movement in the South of India, in Madras, Banglore, Cannanor, Mangalore, Palghat, Tellichery, Trichur and several other places. There are centres in Lahore, Delhi, Meerut, Sukkur, and Rohri and other places. This movement we call the Bharat Yuvak Sangh. I have found youngmen very responsive to the movement. The spirit of the movement, I may submit, is indicated by the word "Sangh." This word to my mind is very significant. It means "Fellowship", so that I may say that this movement is meant to be a movement of fellowship. "Bharat" means India and "Yuvak" has reference to "Youth." So literally translated, the words mean "Fellowship of Young India." The Bharat Yuvak Sangh is inspired by the ideal of Fellowship. We have in this movement Christian members and Muslim members, but the vast majority of them are Hindus. One thought, which I am trying to impress upon them all, is that everyone who wishes to be a member of the Sangh should have love and reverece for all religions and all the prophets of the world. I have sounded this note in my talks and lectures to youngmen in different places. I have referred to this idea of how we may develop this spirit of love for all the great teachers of humanity and I have found enthusiastic response given to this idea by youngmen. Jesus the Blessed says, "In my Father's house are many mansions," and Shri Krishna says, "Along whatever road men approach me, on that road I meet them, for all the roads are mine". I love to think of different religions as roads leading to the One

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Divine Spirit. In connection with the Sangh movement, I am preparing a Youth Calendar. In this I am going to note down dates sacred to the great prophets of the world and I have told youngmen that they should celebrate days sacred to Jesus, Mahomed, Shri Krishna, Zoroaster, Buddha, Mahavir, Dayananda, Ram Mohan Ray, Ramakrishna, Sivaji, Rana Pratap, Abraham Lincoln, Mazzini and many other heroes of Humanity.

There is an element of protest in this movement. Protest against what ? In the first place, this movement, which is meant to be a Brotherhood of Youth, is against Repression. I find that youngmen studying in schools and colleges are moving in an atmosphere of repression. That is the feeling of a number of youngmen ; they have said so to me. I find that youngmen have a longing to move in a different atmosphere. They want an atmosphere of happiness, of freedom ; happiness and freedom come through self-realisation, not suppression. In a number of schools and colleges the student's powers are suppressed. The purpose of the Youth Movement is to give opportunities to youngmen for self-expression and self-realisation so that youngmen may grow in joy and happiness.

Youngmen are protesting also against mechanism. I do not use the word 'Tradition.' It is true there are customs which are bad and which must be broken. The protest of the Youth in our country is a protest egainst the mechanical conception of life. There are forms to which youngmen do not want to submit, customs which I know sit heavy upon them, customs which stifle their growth. Youngmen say to me, "These forms and customs we do not want, but our elders impose them upon us." If in schools and colleges, youngmen are living in an atmosphere of repression, I must confess that in several homes, too, they are moving in an atmosphere of repression. I

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had occasion to talk to a number of youngmen in regard to the subject of untouchability. They said:—"We wish very much to go to those quarters, to those people and do some service but our parents are against us." I have secured names of a number of youngmen to do this work but there are many who say:-"If we give our names to you, we shall have trouble at home." The hearts and minds of youngmen today are protesting against certain forms and customs which stifle their growth. On this account there is not that happy relationship which should exist between youngmen and teachers, between youngmen and their parents. I believe that during the last 5 years civilization has moved more rapidly than in any other period of history, and youngmen are becoming conscious of the world changes—changes in world conceptions and world consciousness ; and these youngmen also feel that they are not given opportunities to express themselves in the present environments, in the present atmosphore.

This movement is meant to be a brotherhood and sisterhood of service. I use the word 'Sisterhood', because we have two centres of the Sangha which are conducted entirely by women, and each of these contres has an executive committee consisting of lady members. This movement is inspired by the ideal of doing something for the recovery and reconstruction of national life. The Sangh is a fraternity of service. And to serve, youngmen should develop *constructive* qualities. Until constructive qualities are developed, we may not hope to build a great nation, a new India.

The Sangh is, in the third place, a movement of Shakti. The mantra or watchword of the Youth Movement is 'Shakti.'

This word "Shakti" is a beautiful ancient Sanskrit word and it has for my mind a profound mystical association. I inter-

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pret the word as "Vitality" or "Strength"—strength which comes from the Spirit. It should not be confounded with brute force. The Shakti I refer to is inner force, the force that comes from within. A nation can really advance only when it has developed its inner strength. Weakness cannot, in any measure, help in building a new nation. Nations are built in strength and not in weakness. India will be a new nation only when she submits to a process of self-discipilne and self-transformation.

Let me now refer to the programme of work which the Sangh has in view. And perhaps you would understand me better, perhaps you would have a clearer conception of the programme of the movement, if I give you an idea of how a member of the Shakti ashrama lives every day. In connection with this movement, we are starting Ashramas. I believe that the Ashramas reflect the true genius of India. The best Ashrama so far is the one we have in Rajpura. We have there a Vacation Ashrama. Students and youngmen come to us during the period of vacation and they stay with us for three months.

We start our work early in the morning with worship. I believe very much in the dynamic power of worship. Students get up at 5 a. m. We begin worship with the beautiful ancient ceremony, referred to in the Books as the Havan ceremony. We kindle fire, which to me is symbolic of the new awakening, the spirit of youth, the fire spirit. I want the new spirit to grow amongst the young. After that we have the singing of beautiful national songs, sometimes the song 'Vande Mataram' is sung, sometimes another song in Hindi 'Bharat Hamara.' After that we have readings from the scriptures. I make it a point to give readings from the scriptures of differnt religions. I give readings from the Gita, the Mahabharata and

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other scriptures of the Hindus. I give readings from the Bible, from the Buddhist scriptures, from the Muslim scriptures, from the Jewish, Zoroastrian, and Chinese scriptures, and I am happy to find that youngmen appreciate this. I am happy, youngmen are growing in the true spirit of fellowship and I believe that fellowship is essential to nation-building.

After giving readings from the scriptures, I usually give short discourses. We finish worship in an hour or so. Then the members of the Ashrama take physical exercise.

This brings me to the second aspect of the programme of our work. We attatch great importance to bodily culture. To-day youngmen go about with broken bodies. I often say, 'Body-building is nation-building.' I believe this to be profoundly true. Ancient Greece was great and I have asked myself the question. "What was the secret of the greatness of Ancient Greece?" Ancient Greece was highly intellectual, but the civilization of ancient Greece was not merely of the intellectual type ; her civilization was also synthetic. The more I study the history of humanity, the more I find that every vital civilization has been, in a measure, small or great, a synthetic civilization. I believe, the note of the coming age, the note of the new civilization which, I believe, is going to be built through fellowship between East and West, the one fundamental note of the new civillization, will be the note of integration. India fell because matter was sundered from the spirit, the body was separated from the mind. India fell when she developed contempt for the physical. Over and over again in the pages of the Upánishads, the Rishis sang that matter is a manifestation of the mind. I desire that body and soul, which for a long time have been kept apart, should be re-integrated in the life of India. The conception of the spiritual life, as divorced from the earth, as divorced from the material or the

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physical, needs to be combated. Youngmen should build up their bodies.

The third item in our programme is character-building. After worship the members take physical exercise. I may say in this connection that the Sangh believes profoundly in the value of the ancient system of physical culture, including yogic exercise. The value of Pranayama for body-building, for the science and art of healing will, I believe, be more and more recognized in the coming days. As I said, there is the third aspect of our programme viz. character-building. We emphasise the value of simplicity and simple life. I find in different parts of the country youngmen are coming under the influence of Westernism, and I say to them "Appreciate the noble qualities of the West but shun the vices of the West." I find a number of youngmen going in for Westren fashions. A large number of youngmen are anxious to live lives of luxury. But we must build character in simplicty and culture of courage. I want to see the spirit of courage developed in youngmen, and in order to develop the spirit of courage they must develop hero-worship. Every month youngmen should celibrate one day sacred to the memory of one of the great heroes of humanity. I want them to study the lives of the great heroes of India and those of the world. Let youngmen study the lives of Bhishma, Sivaji, Prithvi Raj, Hanuman, McSwiney, Garibaldi, Abraham Lincoln and other great men of action. So will youth grow in the spirit of courage. Every month one day may be set apart as sacred to the memory of a great hero. The Sangh believes, also, in the value of ancient culture. It seems to me there are two extremes in regard to this subject. There are some who think that Indian culture is useless. I am afraid this was the view of Macaulay who said that the whole library of Oriental litrerature was not worth a single shelf of an Occidental library. He thought Indian culture was useless. Then there is the

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other extreme. According to some, Indian culture is perfect. I do not believe that any culture is final. I believe that human cultures progress as civilizations progress. Recognising that Indian culture is not final, I submit in all humility that Indian culture has a great message for the modern world. Indian culture is permeated with the spirit of a great ideal and I want that high spiritual ideal to flow again into the life of India and the modern world. I remember a little incident mentioned by a great Indian mystic who went to England many years ago. I am not sure if all of you are familiar with the name of that great Indian, Partab Chandra Muzumdar, a great leader of the Brahma Samaj. He passed away many years ago. He was in England at the time when the great scientist Tyndall was being severely criticised. In his Belfast address he had said that the time was coming when science would see in matter the promise and potency of mind. This was a heresy to many and a number of criticisms appeared against him in the press. Partab Chandra Muzumdar paid a visit to Tyndall, and in the course of his talk the great Indian mystic referred to the Belfast address and the criticism in the papers. Partab Muzumdar expressed sympathy with Tyndall and referred to some of the ancient Upanishadic conceptions of the relation between matter aud mind. Tyndall said:— "Your words are a great comfort to me; the light once came from the East; the light will travel again from the East." And in all humility I submit, there is one domain in which India still has a message to give to the World. In the domain of objeetive sciences the West is great, and we must sit at the feet of the West to understand more the spirit of observation and experimentation. But there is another domain in which, I believe, India has a message for the world; to understand the right mind of india we must make a study

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of ancient Indian culture. In the cultural department we may study a number of books, and one of the books which we study is the Gita, which I regard as the greatest philosophic poem in world-literature. I ask every youngman to grow in the spirit of the Gita. I have also submitted to a number of centres of the movement that in addition to this, other great books should also be studied. I desire once again that in the matter of cultural study the atmosphere should be one of fellowship.

Another thing we attend to is manual work. We start with a little gardening. The value of manual work must be impressed on youngmen.

Then there is the social service side of our department, the Seva department of the Bharat Yuvak Sangh. With regard to social service, I have before me a programme consisting of many items. But a programme to be practical must not be comprehensive. What I desire to say is that a few items from the entire programme may be selected for the year and we should see that those items are worked out and then we should pass on to other items.

The programme should be practical and progressive, not comprehensive. So let me indicate to you some of the items we are taking up this year. Firstly there is the first Aid Class.

Secondly in some centres have been formed committees of youngmen who are prepared to serve the untouchables, to meet them, to teach them, to sing to them songs and hymns, and mix with them. In the Shakti Ashrama at Rajpur last year we gave a good dinner to the untouchables who were in the locality. The arrangements were entirely in the hands of students and youngmen, and I was wonder-struck at the way in which they conducted the whole affair. We have a big hall in the Ash-

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rama. We met the sweepers in that big hall ; we sat with them and a good dinner was served them by youngmen. That day was sacred to the memory of Sri Krishna; it was the birth-day of the Lord. And that day was to us doubly sacred because one important item of the day was the feast given to the untouchables. In a number of other centres, too, there are youngmen who have been enrolled on the committees for service of the untouchable.

Then there is the item of the 'Street Universities'. There is no time to explain what is meant by "Street Universities" Then there is an item which refers to magic lantern lectures.

A number of youngmen have agreed to speak to the village folk during the vacation, to give them lectures on pers onal cleanliness and religious subjects.

We believe in the value of work. We believe in the importance of village reconstruction, and youngmen must be prepared for extensive village work. I have time only to refer to one thought which is being impressed upon students and youngmen in the Ashrama; it is the thought of silent service. Many youngmen shrink today from doing village-work. They want publicity, applause, prominence. I ask the young to grow in the spirit of silent service.

Noisy waves break and retire. It is the silent tide that comes with strength and I believe that in silence is strength. I believe that they who will strive to work as little ones of the Lord, they who will try to be humble and unknown, will, in the coming days build a new India. The new Indian nation will be built in the strength of silence.

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State Expenditure in Mauryan India.

[Prof. Satyaketu Vidyalankar]

It is not an easy task to reconstruct the sheet of state liabilities and assets for any period of Indian history. In spite of the abundance of reliable data supplied by the Arthashastra of Kautilya and the *Indica* of Megasthenes, we can draw only a rough sketch of the budget of Chandra Gupta I, the founder of the Mauryan dynasty. The income side of the Mauryan finance has been ably worked out by eminent scholars like Prof Benoykumar Sarkar[1] but the subject of state expenditure is practically untouched till now. We shall attempt in this article to make a few brief guesses about the annuale xpenditure of Mauryan India Kautilya has divided the State expenditure under twenty-two heads[2] under which it is certain, the imperial exchequers of Mauryan empire distributed their annual income, These were worship of scholars and ancestors, charity harem, kitchen, ambassadors, store-house, armoury, warehouse, store-house of raw-materials, manufactories, remuneration for forced labour, maintenance of infantry, cavalry, chariots and elephants, herds of cows, museums of beasts, deer, birds and snakes and storage of firewood and fodder. For our present purpose we shall not follow this Kautilyan classification, but shall divide the state-expenditure of Mauryan India under nine convenient categories.

(a) Civil Service

The vast empire of Chandragupta was governed by a well-organised bureaucracy, and a fair percentage of the state expenditure must have been earmarked for the maintenance of the civil service. Kautilya has given the exact rate of salaries paid to the various officials of his age[3]

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1. B. K. Sarkar–Political Theories and Institutions of Ancient Hindoos pp-2—135
2. Arthashastra. Bk ii, chap 6.
3. Ibid Bk. V, chap 3.

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and from this exhaustive list we can form a fair idea of the expenditure under this head. The most highly paid officers were the heads or superintendents of state departments who recieved 48 thousand panas annually. The lowest official of the executive hierarchy was Gramabhritah with nearly 40 Panas a month. The officers were paid in cash, and the system of payment in kind, though not unknown, was not generally followed. In times of distress, when the amount of money in the treasury was small, the employees could be paid in forest produce, cattle or fields. But a small amount of cash was indispensable. The guiding principles in fixing the salaries, according to Kautilya were "to prevent the servants from yielding to temptation and to avoid discontent among them," and also "to provide emoluments sufficient to afford them bodily comfort and thereby to arouse among them enthusiasm to work.[1] "

Besides the fixed annual salary the employees of the Mauryan empire enjoyed several other concessions. While on duty, they were paid an allowance, whose rate was one adhaka for the salary of 60 panas. The sons and wives of those who died while in government service, got subsistence and wages. Infants, aged persons and person in ill health, related to deceased servants, were also shown various kinds of favours. Not only this, the king was expected to give regular prizes to his employees on occasions of death, sickness or child-birth.[2] We can not go so far as to suggest the existence of a regular system of old age pensions, sickness and other types of insurance in that remote age, but it is evident that some provision in that dierection was really made in those times.

(b) Military Expenditure

We are fortunate enough to know exact numbers about the army of Chandra Gupta 1 from the *Indica* of Magasthenes. It was not an irregular militia, but a standing army well organised and efficiently ecquipped with horses, arms and stores. This huge army of the first Mauryan emperor consistde of 600,000 foot, 30,000 horse, 8,000 chariots and 9,000 fighting

1. Ibid., Bk. V, chap 3.
2. Ibid, Bk. V, chap. 3.

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elephants.[1] According to Mr. V. A. Smith, each chariot accomodated two fighting men besides the driver, and an elephant in addition to the Mahout carried three archers.[2] There was also a large number of horse-trainers, drivers, carpenters, attendants, and other menial servants. It is not very difficult for us to calculate approximately the total military expenditure in Mauryan India, because we know the rate of pay of officers and soldiers from the Artha.hastra.

Infantry	— 600000×500 =	30, 00,00 000-	panas	annualy
Cavalry	— 30000×1000 =	300,00,000	"	"
Elephants	— 9000×750-3 =	2,02,50,000	"	"
Chariots	— 8000,750×2 =	1,20,00,000	"	"
Trainers etc.	— 46000×60 =	27,6,000	"	"
Superintendents of Infantry etc.	— 4000×4 =	16,000	"	"
Commanders of Infantry	-8000×4 =	32000		
War minister	— =	48,000	"	"
Commander-in Chief—	=	12,000	"	"
		Total = 36, 51, 8,000 panas		

The rates of pay, given in this calculation, are based on the authority of Kautilya. But this huge amount of 36, 51, 14,000 panas does not exhaust the list. It does not include the salaries of various military officers whose number and pay are not mentioned by our authorities. It is also impossible to know the number of the menial servants, physicians, surgeons and other employees in military service whose rate of pay is known[3] Besides horses and elephants, several kinds of cattle[4], e. g. buffaloes, bullocks, and camels were also required and the escpenses of their maintenance were by no means small. Arms and ammunitions also required big establishments and Kautilya describes in detail the factories which manufactured these[5] These, too, were a considerable burden on the Mauryan exchequer. Thus though it is impossible to

1. Pliny, VI, 19. p.
2. V. A. Smith-Early History of India P. 132.
3. Arthashastra, Bk. v, Chap. 3.
4. Ibid. , Bk. ii , Chaps. 21-32.
5. Ibid, Bk ii, Chaps, 12,16, 18.

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give an exact idea of the military expenditure in Mauryan India, yet we shall not be much mistaken if we place five hundred million panas under this head.

(C) EDUCATION

Mauryan India had an elaborate and organised system of public education. This we can infer from the existence of great Universities such as Taxila and Benares. Besides such big seats of learning, there were individual professors and masters both peripatetic and non-peripatetic who imparted instruction in public halls and their own hermitages. The state supported them all. It was a usual practice of that time, to donate estates and pieces of land yielding sufficient produce for the maintenense of these educational institutions.[1] These lands were exempted from taxes and fines[2] which circumstance enabled the teachers and their pupils to devote themselves solely to their studies without any anxiety for salaries or fees.

But there were some institutions, under the direct control of the Government. The teachers working in them were paid out of the state treasury. Kautilya calls their salaries honorariums (Puja-Vetanam).[3] Perhaps this was a very important item of public expenditure, wherefore Kautilya gives it the first place in his classification.[4]

(D) Charity.

Charity or *dana* bears a peculiar meaning in the terminology of Kautilya. It was the duty of the Government to make provision for the subsistence of orphans, the aged, the infirm, the afflicted, and the helpless.[5] The state also gave subsistence allowance to helpless women when they gave birth to children. Such expenditure was termed *dana*. It seems that some

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1 Ibid., Bh, ii Chap 1.
2 Ibid, Bh, ii, Chap. 1.
3. Ibid, Bk, v, Chap. 3.
4. Ibid, Bk, ii, Chap. 6.
5. Ibid, Bk, ii, Chap. 1

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kind of poor laws existed at that time, as we see the Government providing work for the helpless widows, crippled women and the like.[1]

(E) Bounties

Kautilya mentions several kinds of bounties given to cultivators and artisans. At times, cultivators were helped with grains, cattle and money[2] The state gave special encouragenent to co-operative production. Kautilya advises the king to provide roads, and give land timber and other necessaries to those who want to work together for productive purposes[3]. He says:—"Those who, with their co-operative efforts construct on roads buildings of any kind beneficial to the whole country, will be recepients of special concessions on the part of the king.[4]"

According to Megasthenese the artisans were not only exempted from taxes, but were also supported by means of liberal bounties.

(F) WORKS OF PUBLIC UTILITY

This head comprises a vast range of works, all of which it is not possible for us to notice in detail in this article. We shall simply refer to them briefly.

(i) Irrigation[5]:—Megasthenese describes an elaborate system of canals, tanks and wells for the puspose of irrigation, for the up-keep of which a separate department of state under a Samaharta was responsible. The Government had to invest vast capital in these works. This is the reason why excessive water-rates were levied from the cultivators.

(2) Public health-This was a a favourite item of expenditure with Mauryan statesmen. We know from the inscriptions of Ashoka that arrangements for the medical treatment of man and beast were made not only

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1. Ibid. Bk. ii, Chap, 23.
2. Ibid. Bk. ii' Chap, 1.
3. Ibid. Bk. ii, Chap, 1.
4. Ibid. Bk. ii, Chap, 10.
5. Ibid. Bk. iii, chap 9. ; Bk. ii. chap. 24.

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in his wholo empire, but also in the friendly neighbouring kingdoms. Medicinal herbs and drugs were planted, imported and supplied to all these[1] places. Not only Ashoka, but Chandragupta also established and maintained free hospitals throughout the empire.[2]

(3) Public roads—Ashoka writes in one of his royal proclamations:–"On the roads I have had banyan trees planted to give shade to man and beast; I have had groves of mango trees planted, and at every half *kos* I have had wells dug, rest-houses erected; and numerous watering-places set up."[3] Kautilya in his Arthashastra describes in detail the grand public roads of his time and discusses their relative importance.[4] No doubt, these highways entailed heavy expense on the imperial exchequer.

(4) Famine relief.[5]

(5) Relief from fire, flood and other calamities.[6]

(G) Public Recreation

Public amusement, too, was not neglected by the Government. Parks and gardens, open to the public, were laid out,[7] museums were built, and separate menageries for birds, serpents, and beasts were established.[8] Zoological gardens containing all kinds of animals (Sarvatithimriga) were maintained for both entertainment and instruction of the public.[9]

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1. Fourteen Rock Edicts No. ii.
2. Arthashastra. Bk ii. chaps. 3-4, 31; Bk i, chaps. 20-21.
3. Fourteen Rock Edicts No. ii; Pillar Edict vii.
4. Arthashastra. Bk. vii. chaps. 12, 14; Bk. ii, chap. 4.
5. Ibid. Bk. iv chap. 3.
6. Ibid. Bk iv. chaps. 2–3; Bk. ii chap. 36.
7. Ibid. Bk ii, chaps. 1–2, 34
8. Ibid., Bk. ii, chap. 6.
9. Ibid. Bk. ii, chap. 2.

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(H) Economic Enterprises

There were many industries owned and run or controlled by the Government. The state had the monopoly of oil, salt, mines and minerals.[1] Shipping lines were under the exclusive control of the Government,[2] and some commercial enterprises were also undertaken.[3] These economic concerns were a great source of revenue but they required investment also. The development of these state-owned industries required a large amount of capital which was provided out of the assets of the state.

(I) Personal Expenditure of the King

This was a very important item of the annual budget of Mauryan India. Kautilya mentions the royal kitchen and harem as separate heads of state expenditure.[4] The harem was a huge establishment, with thousands of officers, soldiers, and other menial servants, both male and female, and organised in a very complicated manner.[5] It is needless to describe the Mauryan court, but it is certain that it was maintained in a very sumptuous style and entailed heavy expenditure.

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1. Ibid. Bk. ii. Chaps. 12,15
2. Ibid. Bk. ii. Chap. 28
3. Ibid. Bk. ii. Chap. 16
4. Ibid. Bk. ii. Chap. 6
5. Ibid. Bk. i. Chap. 20–21.

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A STUDY IN VEDIC POLITY

(Pt. Priya Vrata Vidyalankar.)

Introductory.

The Vedas, which contain the germs of all true knowledge, were given to humanity in the beginning of the present cycle of creation by the All-benevolent God to chalk out for them the right path of both secular and spiritual progress and prosperity. This is a belief that has from time immemorial been cherished by Arya sages and savants. The Brahmnas and the Upanishads, Darshanas and Smritis, the Puranas, the Ramayana and the Mahabharata, in a word, the whole Arya literature, sings with one voice the chorus of such high praise of the Vedas. In the religio-philosophic history of Aryavarta not a single *acharya* or thinker who had any influence on the community—excepting, of course, a few persons who were treated as heretics—can be pointed out who did not profess and cherish such belief in the Vedas. The Shatapatha Brahmana holds, "Of that Great Being are the out-breathing—these that are the Rigveda, Yajurveda, Samaveda and Atharvaveda.[1]" The Brahmana calls the Vedas in a metaphorical manner the very respiration of God. At another place this Brahmana says, "Prajapati, the Lord of creation, looked round and found that all things had found a place in the threefold lore (the Veda), (i. e. the Vedas dealt with all existing things). He thought of giving the threefold lore to men to enable them to attain spiritual advancement and perfection. "[2] The Taittiriya Brah-

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१. एवं अरे अस्य महतो भूतस्य निःश्वसितम् एतद् यद् ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरसः । श० कां १४ । अ० ५ । ब्रा० ४ । कं० १०

२. स ऐक्षत प्रजापतिः, "त्रय्यां वाव विद्यायां सर्वाणि भूतानि । हन्त त्रयीमेव विद्यामात्मानमभिसंस्करवै" इति । श० १० । ४ । २। २२ ।

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mana also joins this chorus of praise of the threefold lore, saying, "Prajapati, the Lord of creation, glanced round over all existing things, and beheld them all in the threefold lore (the Veda), for therein is the essence of all metres, of all *stomas*, of all vital airs, and of all gods. This, indeed, exists, for it is immortal, and what is immortal exists, and this is what is meant for mortals.[1]" In Shatapatha 10. 5. 2. 21. too, these words are repeated. Taittiriya Brahmana 3.10.11.3–4 narrates a parable which runs as follows:—"Bharadvaja observed *brahmacharya* for full three lives. While he was lying on his death-bed, Indra appeared before him and asked what he would do if a fourth life were granted him. Bharadvaja replied that he would observe *brahmacharya* in that life too. Then Indra showed him three big mounds and took a handful of dust from each and addressed him thus:—"Bharadvaja ! These stand for the Vedas. The Vedas are infinite and inexhaustible ; you have come to know but so little (pointing to the handful) of them even in full three lives. Most of this lore remains yet unknown. Come and know it. It contains all sciences."[2]

According to Manu, the well-known law-giver of ancient Aryas, "God revealed the eternal Vedas to Rishis named Agni, Vayu and Ravi in the beginning of creation in order that men

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१. अथ सर्वाणि भूतानि पर्यैक्षत । स त्रय्यामेव विद्यायां सर्वाणि भूतान्यपश्यत् । अत्र हि सर्वेषां छन्दसामात्मा सर्वेषां स्तोमानां सर्वेषां प्राणानां सर्वेषां देवानाम् । एतद्वै अस्ति, एतद्वयमृतम् । यद्वयमृतं तद्वयस्ति । एतदुत यन्मर्त्यम् ।

२. भारद्वाजो ह त्रिभिरायुर्भिर्ब्रह्मचर्यमुवास । तं ह जीर्णं शयानमिन्द्र उपव्रज्योवाच भारद्वाज यत्ते चतुर्थमायुर्दद्यां किमेतेन कुर्या इति । ब्रह्मचर्यमेवैतेन चरेयमिति होवाच । तं ह त्रीन् गिरिरूपान् अविज्ञातानिव दर्शयांचकार । तेषां ह एकैकस्माद् मुष्टिमाददे । सहोवाच भारद्वाजेत्यामन्त्र्य । वेदा वै एते । अनन्ता वै वेदाः । एतद्वै त्रिभिरायुर्भिरन्ववोचेथाः । अथ ते इतरदनूक्तमेव । एहि इमं विद्धि । अयं वै सर्वा विद्या इति । तैत्तिरीय. ३ । १० । ११ ।३–४ ।

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might therewith perform their duties.[1]" He further says, "With words used in the Veda he named all things, allotted to them their respective functions, and brought them into harmony and order.[2]" In the twelfth chapter of his code he affirms still more explicitly that the Vedas are the repository of all knowledge. He says:—"The four *varnas*, the four *ashramas*, three *lokas* (the earth, the atmosphere and the heavens), all things of the past, present and future, are known through the Veda. It is from the Veda that all about sound, colour, taste, touch and smell is learnt. The eternal Veda protects all beings, therefore it is the primary duty of every one to know and master it thoroughly. He alone can command the armies, exert royal authority, administer justice and rule over the whole world, who is well read in the Veda.[3]" From the last sentence it appears that among other things Political Science is, according to Manu, taught in its completeness in the Veda.

To give the reader an idea of what high homage the ancient Aryas paid to the Veda, what an inexhaustible treasure of sciences they thought it to be, a passage from Shankara's commentary on the Vedantasutras is also given below. The cosmological

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१. अग्निवायुरविभ्यस्तु त्रयं ब्रह्म सनातनम् ।
दुदोह यज्ञसिद्धयर्थं ऋग्यजुः सामलक्षणम् ॥ मनु । १ । २३ ॥

२. सर्वेषां तु नामानि कर्माणि च पृथक् पृथक् ।
वेदशब्देभ्य एवादौ पृथक् संस्थाश्च निर्ममे ॥ मनु० । १ । २१ ॥

३. चातुर्वर्ण्यं त्रयो लोकाः चत्वारश्चाश्रमाः पृथक् ।
भूतं भवद् भविष्यं च सर्वं वेदात् प्रसिद्धयति ॥
शब्दः स्पर्शश्च रूपं च रसो गन्धश्च पंचमः ।
वेदादेव प्रसूयन्ते प्रसूतिगुणकर्मतः ॥
बिभर्ति सर्वभूतानि वेदशास्त्रं सनातनम् ।
तस्मादेतत् परम्मन्ये यज्जन्तोरस्य साधनम् ॥
सेनापत्यं च राज्यं च दण्डनेतृत्वमेव च
सर्वलोकाधिपत्यं च वेदशास्त्रविदर्हति ॥ मनु० । १२ । ९७-१०० ॥

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argument is one of the most favourite of testimonies that philosophers adduce to support the doctrine of the existence of God. As in the case of a watch, its complex and delicate construction compels us to infer that it is the work of a watch-maker, so in the case of the universe its infinitely more complex and subtle construction compels us to infer that it is the work of some intelligent and mighty maker. In the second aphorism, "जन्माद्यस्य यतः," of the first chapter of the Vedantasutras, this cosmological argument is brought forward to prove the existence of God. But the author of the Sutras does not, as it were, feel satisfied with this proof. He adduces another argument to make his position more firm. The argument he advances now is that of the authorship of the Vedas. In the third aphorism, "शास्त्रयोनित्वात्," the author maintains that as books like the Vedas which are the repositary of all knowledge can neither get composed of themselves, nor can they be the work of a human being, their authorship must be asigned to some higher and more powerful intelligence, that is, to God himself. The purport of what Shankara writes on this aphorism is as follows:— "The scriptures, i. e. Rigveda etc. contain all sciences, are the treasury of all knowledge and like a lamp shed light on all sorts of things. None but the omniscient God can be their author. [1]"

All progress that the ancient Aryas had made in the spheres of Philosophy, Science and Philology comes under *Four Upavedas*, *Six Angas* and *Six Upangas*. According to *shastric*

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१. महतः ऋग्वेदादेः शास्त्रस्य अनेकविद्यास्थानोपबृंहितस्य प्रदीपवत्सर्वार्थावद्योतिनः सर्वज्ञकल्पस्य योनिः कारणं ब्रह्म । नहीदृशस्य शास्त्रस्य ऋग्वेदादिलक्षणस्य सर्वज्ञगुणान्वितस्य सर्वज्ञादन्यतः संभवोस्ति । यद्यद्विस्तरार्थं शास्त्रं यस्मात् पुरुषविशेषात् संभवति यथा व्याकरणादि पाणिन्यादेः ज्ञेयैकदेशार्थमपि स ततोप्यधिकतरविज्ञान इति । किमु वक्तव्यम् , अनेकशाखाभेदभिन्नस्य देवतिर्यङ्मनुष्यवर्णाश्रमादिप्रविभागहेतोः ऋग्वेदाद्याख्यस्य सर्वज्ञानाकरस्य अप्रयत्नेनैव लीलान्यायेन पुरुषनिःश्वासवत् यस्माद् महतो भूतात् योनेः सम्भवः ।

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traditions all these are dependent on the Vedas, which in simple English means that the subjects that are dealt with in the Vedas in a germinal form have in these books been elaborated in detail. The four Upavedas are:—

1. *The Ayurveda* or the Science of life. The modern names of the sciences treated of in this Upaveda are Medicine, Surgery, Hygiene, Chemistry, Physiology, Anatomy etc.

2. *The Arthaveda* or the Science of Mechanics.

3. *The Gandharvaveda* or the Science of Music, Drama and Dancing.

4. *The Dhanurveda* or the Science of war and weapons.

The six angas are:—

1. *Shiksha* or the Science of Phonetics and Orthoepy.
2. *Kalpa*—

   i. *Dharmasutras* or the Principles of law.
   ii. *Shrautasutras* or the Rules of Vedic ceremonies.
   iii. *Grihyasutras* or the Rules of domestic ceremonies.
   iv. *Shulvasutras* or the Principles of Geometry.

3. *Vyakarana* or Grammar.
4. *Nighantu* or Philology.
5. *Chhanda* or Prosody.
6. *Jyotisha* or Astronomy.

The six upangas are:—

1. *Nyaya*. 2. *Vaisheshika*. 3. *Sankhya*. 5. *Yoga*. 5. *Mimamsa* and 6. *Vedanta*. The English names for the subjects that are dealt with in the *Six Upangas* are Logic, Metaphysics, Psychology, Ethics, Physics etc. We have pointed out just now that these *Upavedas*, *Angas* and *Upangas* have always been considered to be depenedent on, and derived from, the Vedas. This means that according to Indian thinkers the

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Vedas contain the germs of all the sciences that the civilized world has yet come to know.

Though such high homage has been always paid to the Vedas centuries ago, study of the Vedas on ancient lines fell into desuetude for some unknown cause. One's belief that the Vedas are the repository of all knowledge and illumine all objects like a lamp, as Shankara says they do, receives a rude shock when one glances over commentaries on the Vedas written by Sayana, Mahidhara, Uvata etc. The method of interpretation adopted by these commentators could not reveal the true spirit of Vedic texts. This is why these writers could not find in the Vedas truths which ancient savants like Manu believed to be taught in them.

In the seventeenth century of the Christian era, European scholars began to devote their attention to the vast literature of Sanskrit. Great many scholars learnt Sanskrit, and translated and published books, appending to them copious commentaries and notes of their own. The Vedic literature also formed the subject of study of some of these savants. The kind of Sanskrit commentaries on the Vedas on which these westerners had to rely, has been briefly indicated. There was literally little sense in these commentaries. They were brimful of *paurnic* mythology and sacrificial ritualism. These spurious commentaries the western scholars had to translate and write their own commentaries upon. These translations and comments served simply to bedim the ancient glory of the Vedas and create a feeling of disgust at, and dislike for, them. Under the British rule the Indians who had already given up studying Sanskrit themselves, had also an apportunity of getting acquainted with these glosses and comments through their translations in English. The Indians looking up to the western scholars to tell them what

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was written in the Vedas ! What an irony of fate ! The western verdict on the Vedas, by no means favourable, engendered in its turn a feeling of dislike of, and aversion to, them in the neo-educated Indian mind. Sanskrit pandits of the old type had not in them the intellectual capacity to withstand this tide of unbelief that flowed from the west.

So stood matters when Rishi Dayananda appeared on the scene. He blew again the conch of the supremacy of Vedic teachings. He declared anew that the Vedas contained the germs of all knowledge. Again he proclaimed in one voice with Shankara that the Vedas were *aneka-vidya-sthana-upabrinhita* (i.e. comprised all sciences), were *sarvajna-kalpa* (showed signs of omniscience), and were *sarva-jnanakara* (the treasure-house of all knowledge). His interpretation of the Vedas was discarded as being incongruous with the commentaries of both western and mediaeval Indian scholars. He maintained that the Vedas could not be rightly understood by being translated along lines which these scholars had adopted. The latter, while rendering a particular Vedic text, have in their minds a fictitious image of the *visheshya*, the person or object intended to be described, what in Vedic terminology is called the *devata* of the mantra and then try to distort the meanings of the *visheshnas*, the words and phrases which describe the *visheshya*, i. e. the whole context, to accord with the fictitious idea with which they start. This vitiates the sense of the verse altogether. The right method is to interpret the *visheshya* in accordance with its *visheshanas*, i. e. the context. No fictitious picture of the *visheshya* should be allowed to obsess the mind beforehand so as to necessitate a distortion of the sense of the *visheshanas*. In other words *Rudhivada* should be entirely discarded in interpreting the Vedas. Rishi Dayanand based his thesis on evidences from Niurkta, Mahabhashya, Brahmanas and

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other ancient sanskrit works. The tide which had begot the feelings of dislike and aversion against the Vedas and had made men think of them only as collections of songs sung by primitive Aryans in praise of different natural powers met now with a great check. Many a pandit began to study the Vedas along new lines which in reality followed the oldest method of studying the Vedas. This new line of study lent again very strong support to the old Aryan belief that the Vedas contain the germs of all true knowledge. New and scientific expositions of many Vedic passages began to be given. Although the work hitherto done in this direction is too little to convince the unbelieving westerner of the ancient glory of the Vedas, yet the success that has been achieved so far prompts in us the expectation that in very near future the humanity will again with one voice reverberate the old paeon of praise of the Vedas and proclaim that they are *sarvajna-kalpa* and *sarvajnanakara* and were vouchsafed to the human race in the beginning of creation by the merciful God for its secular and spiritual welfare.

The following pages are an attempt in the same direction. I propose to consider those possages of the Vedas which directly bear upon politics. So for as I know, no scholar has yet devoted to the study of political thought in the Veda the time and energy which the importance of the subject requires. According to Manu, "he alone can command the armies, exert royal authority, administer justice and rule over the whole world who is well versed in the Vedas."[1] Thus in Manu's opinion the Vedas teach the political science in its entirety. And the ancients have said of Manu—यत् किञ्चित् मनुरवदत् तद्

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१. सेनापत्यं च राज्यं च दण्डनेतृत्वमेव च सर्वलोकाधिपत्यं च वेदशास्त्रविदर्हति मनु० १२ । १०० ॥

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भेषजं भेषजतायाः, i. e., what Manu has spoken is the remedy of remedies. In the articles that follow we shall test the statement of Manu and address ourselves to the details of the political outlook of the Vedas.

An un-Holy War

CHAPTER 1

The Responsibility of the Quran

[1]

FOR the determination of the Muslim point of view on any question of importance— for a knowledge, for instance, of the Islamic mentality which may be acting as a factor in giving my communal or national problem of moment its shape, it is necessary to refer to the Quran. For the Quran is to the Muslim the very word of Allah, revealed through the mouth of Muhammad, the Prophet. The orthodox Muhammedan has from the first been taught to eschew skepticism in the matter of his obedience to the commandments of the Quran. A section of Muslim intelligentsia is anxious to give to the Quran today a colouring of modern culture and liberality of religious outlook, but this is yet a cry in the wilderness. The work of interpreting the Book of Allah to the masses is entrusted, in the main, to the Mulla who is a man absolutely alien to liberal ideas. To the historian he may appear to be a most faithful exponent of that extremely backward age, in which took place the revelation of the Quran—a revelation belonging to a land, too, which modern universal enlightenment has been able to make little, if at all, amenable to civilizing influences. Th Prophet, however, who was at the time the mouth-piece of Allah, had a native breadth of vision which the Mulla lacks. The verses which, as reveal-

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ed to the Prophet, appear simply to have been decrees, designed by what was given out to be an Unseen Power, to meet the exigencies of the occasion, have in the hands of divines of succeeding ages, acquired a permanent inelasticity which to-day is a most formidable stumbling block in the way of an open-minded social and political reformer. Round the text of the Quran has grown up a body of comment, to which age has given its customary authoritativeness. The books of what they call Tafsir, while they present to the antiquarian the traditional aspect of the creed of Islam—of Islam, as it has been believed in and practised by generations succeeding the time of the Prophet—help also, by the preservation of an account of the circumstances, amidst which various parts of the Word of Allah were revealed and promulgated, in getting at the genuine import of those verses especially, to which a conflicting variety of meanings is assigned today. Even where spurious, this traditional comment has a tremendous weight with Muslim priesthood, whose exposition of *Ilham* sways the minds of the modern masses. For us who are concerned with the psychology of the generality of Musalmans, these commentaries are of special value.

[2]

In almost all the Hindu-Muslim riots that have till now disfigured the fair face of the Indian continent, the aggressor, as also the main culprit, has been the Muhammadan rowdy. His high-handedness has so far been responsible for an overwhelming majority of killed and wounded, for the whole up-to-date perpetration of arson and pillage, and for almost all outrages on the female sex. Thus the mentality of a section among Muhammadans is a factor of no mean significance in the long-protracted tragedy of Hindu-Muslim lawlessness. The Indian nationalist, no less than a humanitarian man

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of religion, has to study this mentality with a feeling of deep concern and find out, if possible, means of eradicating the seeds, if there be any in it, of danger to the public peace of India and the world. As pointed out above, the Muslim, the unlettered Muslim specially, draws his inspiration for every thing, earthly and spiritual, from the teachings of the Quran, which the Mulla, taking his stand on traditional *Tafsir*, is busy disseminating broadcast. Let us see if in the Quran itself, or in traditional commentaries thereon, there be something calculated to incite the faithful to acts of violence against the non-Muslim.

[3]

The Prophet had to deal in his life-time with non-believers. He appears in the beginning to have been, even though according to some he may have made virtue of necessity, a man of peace. In the Meccan and some of the Medinan *suras* of the Quran are interspersed verses, which testify to his impatience to convert *Kafirs*, but some occult agency counsels him to yet bear up. Later, however, he was confronted with situations, in which he, in order in strike terror, thought it neccesary to allow and even encourage violence, not barring bloodshed. He sanctioned plunder and legalised capturing of women. Conditions of war prevailed during the greater part of the concluding portion of his ministry. To him, as matters stood then, Arab solidarity was synonymous with Islam. Non-belief in Islam, which he called *Kufr* was, unless subdued, tantamount to treason, which he appears to have included among crimes punishable with death. As fate would have it, the Muslim *Maulanas* consider later revelations, if they run counter to earlier behests, to have abrogated these latter, so that verses composed in the time of peace, where they are imbued with a conciliatory spirit,

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are believed to have been cancelled, and cannot be urged today to cultivate among the faithful a polite neighbourly disposition towards unbelievers.

(4)

Let us consider these earlier verses first, the verses which may be aptly termed the Prophet's Earlier Dispensation. Chapter CIX of the Quran, consisting of six short lines, is the whole of it, as it were, a charter of religious liberty to both Muslim and non-Muslim. It runs:—

1. Say: O unbelievers !
2. I do not worship what you worship.
3. Nor do you worship what I worship.
4. Nor shall I worship what you worship.
5. Nor will you worship what I worship.
6. To you your religion (or according to some, reward) and to me mine.

The occasion for this revelation is related to have been a contingency in Mecca, when the Prophet was asked by the unbelievers to practise, for experiment, the injunctions of their religion for a year. Finding them obdurate, the Prophet dispaired of converting them, and let them remain infidels.

The Prophet was eager to muhammadanise non-Muslims. His followers appear to have pressed him to exercise some miraculous apostolic power, as *kafirs* demanded of them some such show. The formulae that follow instance the counsel to yet forbear, repeated again and again in the pages of the Quran in almost identical words:—

1. If they become Muslims, they indeed follow the right way, but if they turn away, it is thine only to deliver the message. iii. 19
2. As to those who turn away from thee, we have not sent thee to be their guardian .iv. 82.

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3. But forgive them and pass it over. Verily God loveth the forgivers. v. 16

4. Say: I am not in charge of you. v. 6

5. And leave those who take their religion as a sport. v. 69

6. He, who will be guided, will be guided for his own advantage...x.108

7. I am free from (all responsibility for) what you do. x. 42

8. Forgive with kindly forgiveness. xv. 85

9. Summon them with wisdom and in the best manner. xvi

10. Turn evil with what is best. xxiii

11. Withdraw thyself from them and say: Peace. xiii. 89

12. Tell the believers to pardon those who hope not for the day of God. xv. 13

13. Deal calmly with infidels and leave them alone a while.

The despondency of the Prophet assumes an extreme form, when he ascribes the persistency of the non-believers to the will, to that effect, of Allah. How pathetic is the note of absolute hopelessness that finds utterance in the following lines:—

Had thy Lord willed it, they would not have so acted. vi. 112.

But if thy Lord had desired, verily all who are on the earth, would have believed. Will you persecute them till they become believers ? x. 99

The question put to the Prophet suggests the entertainment by him of a possibility of employing compulsion. Long, very long, does he appear to have revolved the idea in his mind and the first spontaneous response to the anxious query was a peremptory No.

And do not compel them. Recite the Quran to them who fear my warning.

This broad-minded declaration, even if a strategy of despair, is a welcome revelation of a peaceful attitude of mind on the post of the Prophet of Islam. The commentators, however, mindful of

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the revelation of these verses, prior to the verse enjoining Jihad which, they say, has cancelled all earlier fiats that have a contrary import, express or implicit, regard the latter now as dead letter. The note in Tafsir-Jalalain on all these and such other verses is:—

> This verse came before that enjoining *Jihad*.

And in Tafsir-Husaini:—

> This verse is considered to be cancelled by the verse enjoining the use of the sword.

A small formula to the same effect, but one clearer in its unconditioned statement of the Prophet's policy, occurs in chapter II. It runs:—

> There is no compulsion in religion. II. 156.

This verse was, according to Jalalain, intended to prevent a Muslim from going to force Islam on a son of his, who had emigrated with a Christian and accepted Christianity. If this order were let remain in vogue, the apostate from Islam, whose plight under the Islamic code we shall consider later, would have had at least a free right to live on. According, however, to *Tafsir-i-Husaini*, this formula is abrogated in favour of the later fiat ordering *Jihad*. "To Arabs no faith but Islam can be allowed, and with others war should be waged till they either embrace Islam or submit to the exaction of *jazia*."

Maulana Muhammed Ali, in his translation of the Holy Quran, points out in verse 139 of Chapter viii another similar formula to which he assigns the same import. His translation of the text is:—

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'And religion should be only for Allah.'

The Maulana's interpretation of the verse is original. All orthodox commentators are agreed in finding in this passage a sense just the opposite of that which the Maulana assigns to it. Their rendering of it is:—"And the religion should be of Allah i.e. Islam." The verse, of which this clause forms part, opens thus:—

> And fight with them (unbelievers) till there be no more mischief (*fitna*) and the religion should be of (or for) Allah.....

All orthodox commentators take *mischief* to signify unbelief, and *the religion of Allah* to mean Islam. Maulana Muhammad Ali's rendering of *fitna* is 'persecution'. He appears to imply that persecution in the name of religion is under Islam to be abolished, and a reign of liberty of conscience in matters of belief to be henceforth established. A commendable wish !

According to traditional commentaries, the establishment desired is of the religion of Allah, which to them signifies an anxiety in the mind of Allah (or as non-Muslims think, of the Prophet) to make Islam the religion of all lands (or at least the land of its birth). That this end was enjoined to be achieved by fighting physically makes the position of M. Mahammad Ali still more untenable, and that of the Quran a literal menace to peace.

These, then, and a few more perhaps, are the exhortations in the whole of the Holy Quran addressed to Muslims to let unbelievers enjoy liberty of thought and belief. Muslim orthodoxy, however, considers these commandmets, as they are worded, to have been subsequently set aside. Even if it be not so, the voice in favour of religious freedom is feeble. The Prophet, instead of being ordered to give up the idea of persecution, is again and again asked to wait and to "leave them (unbelievers) alone" for a short while. And then suddenly there comes a time when this hesitating whis-

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per is drowned under the din of battle which, though it arose later, pervades now, as we shall presently see, the larger part of the Quran. Gentleness was no doubt the initial feature of the prophethood of Muhmmad—a feature, however, of the time when the Prophet himself either was, or had just ceased to be, the victim of persecution, and force, if there was a chance of its employment in the matter of belief, could be employed with greater confidence of success by his opponents.

(5)

A short time after his flight to Medina, Muhammad became involved, and remained till the end of his life engaged, in skirmishes with non-Muslims. It is beyond the scope of the present brochure to discuss the moral justifiability or unjustifiability of the armed campaigns he led against his opponents. Even staunch followers of Muhammad have had to admit that the first blow was struck by Muslims. * The gratuitious murder of Hazarmi, a Meccan traveller, though unauthorised by the Prophet was, after it took place, connived at by him. From this possibly chance incident originated that series of battles in which the forces of Islam were, till the death of the Apostle, ranged in opposition to the non-Moslem Arab hordes. Which side was in the right and which in the worng at various junctures in the course of that protracted struggle between Islam and non-Islam is not at present our purpose to discuss. A state of war ensued between Moslem and non-Moslem Arabs, which upset whatever peaceful mutual dealing was ordained by the religious or moral code of either party.

* And what led to the battle of Badr and all other wars that took place between the Prophet (may God's peace and blessings, be on him) and non-Muslims was the murder of Hazarmi at the hands of Waqid Salimi. (Tabari quoted by Sibli in his Sirat-ul-Nabi. p. 291)

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The Prophet now sought to regulate the relations of his followers with non-Moslems by means of injunctions which, he said, came from On High, and a few of which we shall reproduce below to serve as specimens of the Later Dispensation of the Prophet of Islam:—

Let not believers take unbelievers, aye any but the believers, as friends. Whoever does this is not of Allah in anything, except when you want to safeguard yourselves from them. And Allah warns you of Himself, and to Him is the final resort. iii. 27

Tafsir-i-Jalalain, an authoritative commentary on the Quran, has the following remarks on this passage:—

He, who becomes the friend of an unbeliever from his heart, is not in the religion of Allah, but if in the way of *Taqia* (hypocrisy) one, because of danger, professes such friendship, though in his heart he harbours a feeling of enmity and ill will, such conduct entails no harm.....*This injunctin holds good today in the case of countries where Islam has not gained predominance.*

Husaini, another commentary, follows suit, confining the legality of *taqia* to *dar-ul-harb*, with which term we shall have to deal later on.

Fight with (kill) those who do not believe in Allah and the last day and do not count as prohibited what has been prohibited by Allah and His Prophet, and do not accept the true faith, among the people of the Book (i.e. Jews and Christians) unless they pay *Jazia* with their own hands and feel humiliated ix. 29

O you who believe ! kill the unbelievers who are near you and let them find in you hardness. ix. 123

Tafsir-i-Jalalain has on this passage:—

Fight first with those unbelievers who live next you, then with those who live a little farther and so on and on, till you have fought with all unbelievers.

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To Maulana Muhammad Ali this verse appears to confine the application of the sanction to fight only to occasions where there is necessity of self-defence, as 'here there is a plain injunction to fight only against those who are *near to you*, because it was they who persecuted the Muslims.' Were they not on the other hand in a position to do them good offices, too? Proximity appears in reality to have been mentioned by the way as affording an easy opportunity of fighting. In days of war all people of the enemy's country who fall within their opponents' reach are thought to be lawful victims. The formula 'near you' has no special siginficance here—it is clearly a synonym of 'within your reach.' That, at any rate, is the orthodox position.

They ask you about booty. Say the booty is for Allah and the Apostle. viii. 1

And know that whatever thing you acquire as booty, a fifth of it is for Allah and the Prophet....., viii 41

The rest, say Jalalain, goes to the fighters:—

Allah desired.....to cut off the root of the unbelievers, viii. 7
I will strike terror into the hearts of those who disbelieve, Therefore strike off their heads and strike off every finger-tip of them. viii. 12
For the unbelievers is the chastisement of fire. viii 14.
So when the sacred months have passed away, then slay the idolators wherever you find them and take them captive and besiege them and lie in wait for them in every ambush. Then if they repent and say *namaz* and pay *zakat*, leave their way free to them. ix. 5

The comment of Jalalain on this verse runs:—

.....Kill them, make them captive and besiege them till they either feel compelled to accept Islam or die. Lie in ambush for them in the night, in the pathways which they frequent, in order to kill them.
Forbidden to you are.....all married women except those whom your right hands conquer (i. e. you have captured and made slaves, J.) iv. 32,24.

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And fight with them (unbelievers) till there should be no more mischief and the religion should be of Allah. viii. 39.

We have shown how 'mischief' here means simply unbelief which was to be extirpated and Islam installed instead.

While drawing any general inference from these injunctions as regards the moral or civic outlook of Muhammad, the reader should bear in mind that at the time of the promulgation of these ordinances, the Prophet was engaged in war with the infidels. In modern warfare, too, waged between whites and non-whites,—for if both the parties be of white colour, the laws of war prohibit certain forms of extreme brutality—neither life nor property nor even the honour of women belonging to the coloured camp is regarded as sacred. Muhammad was, in the course of his campaigns, not less considerate than modern generals. Judged by the military moral standard on the occasion of war with coloured people, as this standard is embodied in the practice of fighters to-day, he may have been, as Muslim divines claim, a marvel of decency and kindness, unless Sivaji and the ancient Aryan race, to which the Maratha warrior belonged, be dragged into competition, and the immunity, which female honour and the sanctity attaching to religious places and books enjoyed from all sorts of harm during their regime, be pointed out as examples in contrast. The atrocities visited by conquering sodiers of to-day on the enemy's territory outside Europe are brutal in the extreme. Their one saving feature, however, is that none encircles them with a halo of religious sanction, with which the Prophet of Islam invested the high-handednesses he permitted, during and after war, to his followers.

[6]

The division of belligerents happened in the days of the Prophet to be made on the basis of religion, so that all those

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'who do not believe in Allah and the last-day, and do not consider as prohibited what has been prohibited by Allah and his Prophet, and do not accept the true faith (Quran ix 29.)', were counted as opponents. The Prophet was either making a temporary dispensation to meet the exigencies of that particular juncture, or the opposition, which the infidel enemy offered, was so severe and oppressive that in his eyes the terms *unbeliever* and *enemy* became synonyms, and for all time to come he vowed uncompromising hostility to the non-Muslim. His qualification of the enemy as one who does not profess Islam, even if accidental, has proved in later ages to be the ban of the non-Muslim. The Quran invariably speaks of the adversary as 'unbeliever'. It enumerates, too, in detail the principal dogmas of Islam, *non-belief* in which constitutes *Kufr*, which latter comes in, as it were, in the natural course, for active hostility on the part of the Muslim. If in place of dogmas of belief, certain universally accepted principles of moral conduct were named, departure from which in practice were damned, Muslims of light and leading could to-day have contended that the hostility urged on behalf of the religion of Allah is against immorality, which every decent man, Muslim or non-Muslim, should have without scruple joined in suppressing. As the things stand, it is difference in the matter of dogma alone that distinguishes the Muslim from his enemy, and it appears as if it were that which was sought to be punished with atrocious penalties. That these cruelties, sanctioned during war, could not have been intended to continue to serve as penal measures in the time of peace is clear, as they, in their very infliction, offend intentionally against established rules of decent morality. Verses permitting indecencies were, on the face of them, temporary devices to encourage the follower and terrify and humiliate the foe. That they should have become part of stan-

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ding *Ilham* is an irony of fate. The spirit underlying such commandments is, on the face of it, malicious and vindictive. Pity it is that the wars waged by the Prophet are considered to have been prompted by a divine decree and carried on under divine guidance. This robs them of any merit, which may otherwise be claimed for them, of embodying military operations conducted in some respects in a humane manner. Inhumanities are allowed to be perpetrated, and where quarter is given to the subdued enemy, it is bartered for either a lip-profession of belief in Islam or for a petty sum of money in the form of humiliating *jazia*.

[7]

The permanency for all time of these military commandments constitutes their lasting gall. If the fights of the Prophet were only a matter of history, historians may have formed their varied judgments of the character of the Arab hero who inspired and headed them. As fate would have it, they have from the first been incorporated in what the Muslim regards as standing revelation of Allah's will. Today every letter of them is thought to be as binding on the Muslim, as it was at the time this code of war was enacted While commentators are agreed on the abrogation of verses revealed in the time of peace, they single out no formula, not even a bellicose phrase or clause, promulgated in the time of war, which a subsequent fiat should, in its mercy, have cancelled. The state of peace is lasting, while war is a temporary necessity—an evil to be avoided as far as it may be found feasible to do without it. The codes formulated under these two conditions are usually permanent or temporary in a corresponding degree. The mind of the Mulla has, however, judged otherwise. To him the earlier phase of the Prophet's life, when he preached homilies of peace, appears not at all

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to have appealed; it was but a passing aspect. The command to war, which the Prophet could have given only under compulsion, but which, to its good luck, came later and has proved delectable, has his whole-hearted consent. This to him is Islam proper.

[8]

Were the enemy of Allah and his Prophet, instead of being identified with the non-Muslim, denounced simply as an enemy, there would have been a chance of persuading the Muslim of to-day to reserve the carrying out of these commandments for the day of a national war, and then, too, in order to make the struggle broadly humane, the exhortations to 'strike off every finger-tip,' 'to lie in wait to kill the unbeliever', 'to regard every female captive as lawful for carnal intercourse,' etc. etc. should have needed considerable softening and some of them total expunging. The Quran, as it is worded, naturally tends to induce a bellicose mentality against the non-Muslim, against whom constant war is enjoined to be waged, and whose life and property—and even the honor of his womanfolk—are declared to be lawful victims of the Muslim's greed and lust.

[9]

What aggravates the mischief is the diffusion of such incendiary commandments in all parts of the Quran, so that to whatever portion of Allah's Book you turn, you meet with a clear behest to hate, and if possible, fight with and kill, the non-Muslim. Had the verses of the Quran been arranged in the order of their revelation, there was a possibility of the ordinances of war being separated from those belonging to a period of peace. Inexorable destiny has directed the pen of the compiler once for all to make the gospel of Islam a gospel mainly of unholy hatred, conducive to a state of constant and unprovoked warfare.

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[10]

Fortunately in the natural constitution of man there is a native grain of goodness. This in all times makes for amity and goodwill remaining the general tenor of civic relations between Muslims and non-Muslims. It is only when some interested mischief-monger wants to set his community by the ear that the grim teachings of the Quran are found to have prepared for him the soil where the seed of communal feeling, once scattered, prospers with marvellous speed and yields a ready and rich harvest. The conception of a state, broad-based on the intellectual liberty of the subject, where men and women professing different creeds may enjoy equal political rights, has entirely escaped Muhammad. It was perhaps beyond him. A beautiful picture of such a tolerant, and therefore credally variegated, state is preserved in the Atharva Veda:—

> The earth providing habitation to people of varied creeds and different languages, suited to the varied localities which they inhabit, milk to us a thousand streams of wealth, like unto a steady cow that is not perturbed. xii. 1. 45.

The Quran aims at making Muslims, i. e. those who simply subscribe to the Islamic dogma, masters, and others who will not do so, slaves of their will. Even the people of the Book, by which term the Quran signifies Jews and Chirstians, people to whom concessions are, in striking contrast with idolators, implied sometimes to be shown, cannot be equal citizens with their Muslim fellow-countrymen. As a verse of the Quran explicitly lays down, they must 'pay jazia and suffer humiliation.' ix. 29. Under Quranic *rajya*, then, Muslims are to be masters, people of the book humble feudatories, and for non-believers—the people accursed of Allah—there is not an inch of space under the blue heaven. Later, payment of *jazia* was allowed as a generous concession to them, too. They were permitted, as Muslim law-givers

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put it, to ransom their live for a sum of money*—a right Islamic concession for which non-Muslims should, to the end of time, remain grateful to the successors of Muhammad. Of this more in the sequel.

———:o:———

Back, Back to the Vedas !

SAHADEVA G. LOBIN, MAURITIUS.

Of the galaxy of illustrious Indians who have sacrificed their lives for the advancement of their mother-country along religious, social, and political lines, and have instilled into the masses the spirit of nationalism, we hail Swami Dayananda as the foremost. By his invincible courage, his profound erudition and unflagging labours, he has turned in another direction the current of our history, and has wrought a complete change in our life and thought. He shone with the triple glittering qualities of the saint, seer and reformer; and after devoting the best of his energy to the cause of Vedic religion, he died the death of a martyr. He has left behind him an ever-enduring fame, and his name is still the pride and loadstar of the Arya Samaja.

"Back, back to the Vedas"—such is Lord Dayananda's message. The message is sacred, divine. Disregard it and down tumbles to the ground the whole fabric of our civilization. It is this message that will consolidate the different religious sects of India and bring about union among the people; this message will free us from the chains of bondage; this message alone can satisfy the needs of the Indian

* Vide Abdul Rahim's Muhammadan Jurisprudence. p. 387

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nation. It is a panacea that will heal up the heart-harrowing throes of suffering humaninty.

When we cast a retrospective glance over the history of India of some ten decades ago, when the Indian people, straying from the Vedic path, were wedded to a host of demoralizing abuses, what a seamy picture arises into view ? The people were immured within the walls of ignorance, superstition and vice, and had cut themselves asunder from sound religion. Our hoary civilization was being wafted away by the waves of exotic influences. And a thick veil of fatal skepticism was spreading over the whole country.

All honour, all reverence to that heaven-sent apostle of Truth, Swami Dayananda. With what admirable courage did he stand up, face the mighty and hostile phalanxes of orthodox Hindus, and with what sanguine hopes did he appear in the battlefield of Benares ! He was indeed a lion among men. Only a Dayanand could have undertaken the task of going half a dozen times to that historic city to deliver his message, to wage war with the learned pandits and to win innumerable victories over them. Conscious of the righteousness of his cause, he thundered undauntedly against their refractoriness, and, with fire in his words, thawed the hoary snows of superstion and took us out of the mazy labyrinths of conservatism. How changed is India to-day !

Reforms which were at one time considered impossible are now being introduced. His enemies are cowed down. He triumphed, where many failed.

The Rishi saw with an unerring foresight that to rejuvenate India the revival of the Vedic Religion was imperatively

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necessary. And it was for the rejuvenation of his country that he travelled from place to place to deliver this inspiring message—"Back—back to the Vedas !"

Since Swami Dayanand delivered this message, how many persons have found ease and contentment, how many hearths it has saved from indigence, how many souls it has tranquilised !

Who could have ever thought that the education of women, condemned by the arrogant Brahmins, would become a live issue ! Who could have ever thought that such a stimulus would be given to female education and colleges established to impart learning to the fair sex !

Who could have ever thought that the caste system, so deep-rooted in the minds of the Hindus, would be so soon entirely condemned; that child-marriage, without which they thought they would be hurled into an awful *jehannum* after their death, would be at an early date abolished; that untouchability, which dooms their countrymen to live a life unworthy of human beings, would soon dwindle away; that all the trickeries deliberately concocted by the bogus pandits to exact money from the credulous, would receive a death-blow. And these and many more are the results of the Swami's unfaltering efforts.

Swami Dayananda was the man, who, to serve his God and country, to preach the Vedic Religion, to raise his people from the deepest depths of ignorance, renounced princely favours that would have decoyed many a one, endured hardships before which many would have flinched, and bore calmly the billigsgate of the pharisees, he tried to convert to the Vedic faith. His sacrifice has not remained without fruit. His strenuous endeavours have been crowned with immortal glory.

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To-day, in every nook and corner of India, in the colonies where there are Indians, there is an Arya Smaja, a society of which he is the founder, and which is working for the uplift of the Indians.

When we remember that if there were no Swami Dayananda and no Arya Samaja to check the tide of proselytism to other religions, when we reflect that we, too, would be reposing faith in and performing all kinds of fossilised practices; when we imagine that we, too, would have been married early and be witnesses to the sorrows of a child-wife, when we consider that the Indian nation would not have been what it is to-day, how great, how inexpressible, how everlasting becomes our sense of gratitude to Swami Dayananda for the immense debt we owe to him !

His message is not for India alone, but for humanity. To-day occidental civilization is in a state of chaos. There is laxity in morals; luxury has made a great headway among the people; the state of society is really deplorable, and every eastern and western thinker feels that the message, for which Europe with the rest of the world is yearning, will once more go out from the East.

But what is the import of this message? It means, as Pandit Chamupati rightly observes in one of his lectures, "Back to Eastern Culture." And back to Eastern culture we must revert for the building up of our manhood. Ages ago, we deviated from the Vedic path and are now being carried away by the waves of western civilization. We have long remained in darkness. Let us profit by the lessons of the past and turn to our ancient culture, which was to the sages of old an inexhaustible source of inspiration.

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It is the message of union and peace. It means to unite us in a common brotherhood, in the bonds of a common language.

But how could the masses understand his message, being ignorant of the language he spoke? He encouraged the study of Sanskrit, in which he has written several books; he himself sat down to interpret the Vedas. This interpretation is a monument of scholarship. He has thus enabled us to have even a peep into that mystic field, to breathe of that life-giving and soothing aroma.

There is life, there is vitality in this message. It excites action, even as it urged Swami Dayananda to action, which led him to sacrifice whatever he possessed on earth, yea his very life, and out of that sacrifice have come out fruits which we are reaping to-day, and which redound to the immortal renown of Swami Dayananda's fair name. It is well-nigh forty years since this great and indefatigable Rishi departed from this world after performing his self-imposed task; but does it mean that by his untimely death his message, too, has vanished into the winds? No. In sweet clear tones it shall ever reverberate in every part of India and even in that sacred city, Benares, which rays of Vedic light could not pierce. Glory to those torch-bearers who are echoing day and night the message of their Master; glory to those noble souls who are giving up their lives for Dayananda and the Arya Samaja. This messsage cannot die; it is imperishable.

In fine, let not Indians, to whatever religion or denomination they may belong, and especially the young Arya Samajists, forget that they owe a great debt to Lord Dayananda. If you have any prejudice against him, cast it aside and remember what great sufferings he endured to make us what we are to-day. Above all, he preached love

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and brotherhood. Let us all with a heart, full of love, in grateful memory of him, kneel down in the Temple of Sacrifice to offer him our love and reverence. Let us not forget, when coming out of the temple, to bear in our hearts this watchword which time has rendered immortal—Back, back to the Vedas !

———*———

CONTEMPORARY THOUGHT REVIEWED

THE AGE OF MAN

The following, appearing in *The Theosophical Path*, is a fresh testimony of the antiquity of man's appearance on earth. This testimony relates to the American man, and there is nothing to warrant that this is the earliest vestige of human life even in America.

Controversy which has raged for decades as to the age of man in America has been particularly lively of late because of the number of new discoveries pointing to the probability that man has lived here for hundreds of thousands—perhaps millions—of years, and did not make his first appearance a few thousands years ago as an immigrant from Asia.

Dr. J. W. Cidley, with a Smithsonian party, working in Florida, has just obtained additional information that man was in America during the Pleistocene or Ice-Age. In conjunction with other discoveries in the West (referred to several times in these columns) it seems impossible any longer to doubt the immense age of Man in America, even if Dr. Fairfield Osborn's estimate of four million years as the age of the fossilized bone tools he lately found in Nebraska be laid aside for further confirmation.

In 1916 human remains were discovered in Florida associated with extinct animal bones known only in the Pleistocene, and others were found later. The argument against the great age of these human bones is that

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they worked down from the surface or were ordinary burials. Dr. Cidley's careful exploration at Melbourne. Florida, has, he declares, absolutely settled the question by proving that the human bones, pottery, and arrowheads, etc. are contemporary with the extinct Pleistocene animals found in the same bed and could not have been inserted in that lower and very ancient stratum. The upper stratum is a marsh-deposit and anything inserted into the lower bed could have been traced by the disturbance and by darker-colored sand brought from above. An arrowhead was found weithin a few feet of a Ploistocene mastodon.

Elsewhere we read:—

The discovery of what is believed to be the fossilised foot-prinu of a perhistoric man in a mountain in Cyrups is likely to upset the present belief in the date of man's ancestry. Found by two representative of British, instructional Films the footprint is attributed to the Eoceneperiod, which embrace the lowest or oldest series of strata. Pervious researches have failed to discover any evidence of the existence of man so long ago as the Eocene period.

AMERICA AN OLD WORLD

The conception that America is a new world, discovered only recently, and then put on the path of civilization by European 'humanitarians', has been entirely exploded by archaeologicel evidence, accumulating day by day. Here is one more relic of ancient American culture:—

Professor Byron Cummings, of Arizona University, who partly excavated it some years ago, reported that it is a solidly built temple in the form of a truncated cone 387 feet wide at the base and 291 feet in diameter across the highest platform which is 74 feet above the ground. It is completely surrounded by very ancient lava which came from a neighboring volcano, and this lava covers numerous strata of clay-deposits which were brought down by floods, burying the base of the monument to a height of from fifteen to nineteen feet. Competent geologists state that thousands of years must have elapsed during the clay was laid down and that the lava covered the clay not less than two thousand years ago.

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Dr. Gotz is quoted in the Los *Angeles Times* as saying that this monument—

"is undoubtedly the oldest product of human builders yet discovered. Geologists can tell by measuring the corrosion of the lava that the huge mound of hand-picked stones is undoubtedly 9000 years old or 3000 years older than the Egyptian vestiges of civilization. Fearing that the Spaniards would destroy the monument, the Indians painstakingly covered its sides with earth on which they planted trees and shrubs. When the Spaniards viewed the structure for the first time. they saw what, until recently was believed to be a strangely-formed hill.

"This discovery reveals that Mexico, and not Egypt, apparently was the cradle of civilization. This is borne out by the fact that course of civilization in Egypt was retrogressive while in Mexico it was progressive."

We do not agree with Dr. Gotz that Mexico is the cradle of civilization—so many 'cradles of civilization' are offered by different schools of anthropologists—and we might suggest that the course of civilization in Egypt was cyclic rather than retrogressive as a whole; but it is extremely interesting to find that science is beginning to realize that America is by no means a 'New' World, and that great and hoary civilizations have passed away on this continent thousands of years before the times of the oldest authentically known empires of the Old World.

SHUDDHI IN EARLY SIKHISM

Prof. Teja Singh contributes to *The Young Men of India* an instructive article on the early history of Sikhism, which addressed its message to all classes and communities, and found followers among both Hindus and Muhammadans. He gives a list of people who were converted from Islam to Sikhism. The 'untouchables' were also redeemed.

Sikhism was meant for all castes aud communities. and in the beginning, converts were made from Mohammedans as well as from Hindus. Guru Nanak left a host of converts in Mesopotamia, Persia aud other countries visited by him. Seva Das in his *Janam Sakhi* (1588) mentions many

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places like the Kiri of Pathans where a large number of Mohammedans became Sikhs. From the list of Sikhs given by Bhai Gurdas (1926) in his eleventh *Var*, we find among others, such names as Mardana, the rebec-player, who accompanied Guru Nanak in his journeys; Daulat Khan Pathan who became a Sikh saint; Gujar, a blacksmith who was a Sikh of Guru Angad and preached Sikhism in his village; Hamza; and Mian Jamal 'the happy' who remained constantly in the presence of Guru Hargobind. From history we gather many names of Mohammedans who became admirers of Sikhism, like Rai Bular, the Mohammedan Chief of Talwandi who appreciated Guru Nanak better than his own parents did; Allah Yar and Hussaini Shah, who profited spiritually by Guru Amar Das. They may be considered almost as Sikhs; Akbar who was influenced in his toleration policy and his abolition of Sati by Guru Amar Das; Mian Mir, who was so intimately connected with the work of Guru Arjan that the latter asked him to lay the foundation-stone of the Golden Temple; Dara Shikoh, who was persecuted by his brother, Aurangzeb, for being a convert to Sikhism; Sayyed Budhu of Sadhaura; Kale Khan and Sayyed Beg, who fought for Guru Gobind Singh. There were others who actually became Sikhs. A few of them may be named:—Sajjan, who had been a robber but who became a Sikh of Guru Nanak and preached his religion; a Nawab's son, who was converted by Bhai Paro of Dalla in the Jullhndur Doab; Wazir Khan, who was an assistant Minister of of Akbar and who secretly followed the teachings of Guru Arjan; Budhan Shah, the 'Simeon' of Sikh history, who was devoted to the memory of Guru Nanak and ultimately died a Sikh, in the time of Guru Hargobind; Bibi Kaulan, who was the daughter of the Qazi of Lahore and was converted to Sikhism by Guru Hargobind; Saif-ud-Din of Saifabad in Patiala, who was converted by Guru Tegh Bahadur just before the latter's arrest; Sayyed Shah converted by Bhai Nand Lal; and a faqir called Brahmi or Ibrahim, who was the first Mohammedan who offered himself to Guru Gobind Singh to be baptized. The Guru, when baptizing this Mohammedan, who became Mahma Singh, issued orders that "if any Moslem, whether of high or low position, in good faith desire to jion the Khalsa, it is proper that he should be baptized and received into our community." These are only a few names of many who must have embrabed Sikhism. From the study of these conversions, in the time of Guru Nanak and later, we find that the Pathans, Sayyeds and Shias, whose

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races had been defeated by the Moguls, were more prone to accept Sikhism than the Moguls, who had too much of the conquerors' pride to adopt the religion of the conquered. The chief complaint of Jehangir against Guru Arjan, as recorded by the Emperor himself in his *Tauzak* was that "So many of the simple-minded Hindus, nay, many foolish Moslems too, had been fascinated by his ways and teachings." The Guru also converted many outcastes and men of the lowest castes, such as Ramdasias or shoe-makers. Guru Gobind Singh opened the door of *Pahul* or equal baptism to all, even to sweepers, who for their staunch faith, came to be called *Mazhabis* or faithfuls. The Mazhabis are sometimes called *Ranghretas*, a term which may be due to the fact that some of them owe their origin to Mohammedans of Rangarh clan. Because of their gallantry in rescuing the mutilated body of Guru Tegh Bahhadur, Guru Gobind Singh called them' '*Rangrete Guru ke bete*"—"the Rangretas, the Guru's own sons".

Besides making impartial conversions, there were other ways, too, by which the spirit of Sikhism was kept balanced. In the free kitchen, established by thee Gurus as a means of levelling down all social barriers based upon caste or other prejudices, made a rule that all who came to take food, whether Hindus or Mohammedans, must sit in a line and eat together. * Even Akbar and the Raja of Haripur, when they came to see Guru Amar Das, had to do the same. In order to show that those who were born among Mohammedans or low-caste Sudras were as acceqtable as high-classs Hindus, Guru Arjan included in his Granth the compositions of Kabir, a weaver and Mohammedan by birth ; Farid, a Mohammedan saint ; Bhikha, a learned Mohammedan ; Sain, a barber ; Namdev, a calico-printer and washerman, Ravidas, a shoe- maker; Mardana, who has been a Mohammedan drummer; and so many bards, some of whom were Mohammedans. The significance of this can be best realized, if we remember that the whole Book containing these compositions is considered by the Sikhs to be divine and is held in greatest veneration by them.

* "The whole congergregation would come to the kitchen and, without considering any distinction of *Varna* or *Ashrama* were seated in a line. They were treated as if they were all equally handsome and clean."—*Suraj Parkash*, Rao, 1.

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As instances of marriages with women, born Muslim, he cites the following cases:—

Many notable Sikhs married Mohammedan women, converted to Sikhism. Some of them were : Anup Singh, who had been a Brahmin of Chanarthal; Takht Singh, who had been a Khari of Paijgarh ; Nand Singh Bairar ; Cehar Singh Randhawa ; Karam Singh Man, etc. Bhai Gurmukh Singh, Reis of Baghrian, baptized a Mohammedan, named Maula, and renamed him Ram Singh. Ram Singh's grandson, named Harcharan Singh, was still living in 1906. Saunta, a Mohammedan, was converted and named Ram Singh and his daughters were married to Ramgarhia Sirdars. Bhai Hari Singh of Bhadaur was by birth a Mohammedan, whom Bhai Udhe Singh of Cainthal had converted to Sikhism. A Mohammedan, who was baptized and renamed Nihal Singth, became Mahant of the Gurdwara of Bhaliani. At the instance of Maharaja Narinder Singh of Patiala one Sadr-ud-Din was converted to Sikhism and named Fateh Singh by Mahant Haiba Singh. For 26 years, he was Mahant of the Dharmsala of Phul and died in 1869. Raja Sarup Sidgh got one Allia converted into Gian Singh. This man became Mahant of a Gurdwara at Jind. A Mohammedan of Chugana, who was converted and renamed Massa Singh, became priest of a Sikh temple at Bhaliaiyna in Mukesar Pargana. Thousands of Mohammedan men and women were brought into the fold of Sikhism in the time of Maharaja Ranjit Singh.

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REVIEWS AND NOTICES

Unhappy India. By Lajpat Rai. Banna Publishing Company, Calcutta. Price Rs. 6/-nett

Lala Lajpat Rai is one of the foremost public men in the country. He has grown grey in the service of the motherland. He began his career of public service at a time when many of us were babies in swaddling clothes or at best "shining schoolboys" trudging unwillingly to school. He has done valuable work not merely as a political worker but also as a religious, social and educational reformer. He enjoys an international reputation neither as a fire-eater or stump orator, nor as a pig-headed conservative sticking to fossilised superstitions dressed up and renovated as scientific verities overlaid with mystic soymbolicism but as a sober rationalist patriot, determined to conserve and preserve the glorious heritage bequeathed by the ancient sages and at the same time eager to assimilate and absorb all that makes for healthy national growth and organisation in the occident. When such a man speaks, he is entitled to a respectful hearing. Lalaji has exposed the lies and, what are worse than lies, half-truths and verisimilitudes of Miss Mayo and has laid bare her base motives. It has been well said by a keen student of human nature that artful liars tell probable stories. Miss Mayo is an expert in this art. Lala Lajpat Rai has proved by irrefragable historic evidence and facts which can not be rebutted that British rule has emasculated and impoverished India and has denuded it not only of its material resources but also of its intellectual gifts. If India is to-day educationally backward and is losing the moral backbone, it is not in spite of but on account of alien domination. Interested bureau-

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crats with a finger in the pie, imperialists with protruding paunches and swelled heads, colourless people who have a horror of their "coloured" brethren on account of racial uppishness and hirelings who, in exchange for money or the prospect of notoriety, are always available to bolster up tottering cases with specious sophistries and glozing fallacies have in vain tried to prove that British imperialism and foreign exploitation were designed by Providence for India's salvation but the perversity and obtuseness of India made the task difficult and thankless. Lalaji's pulverising and incisive logic and his formidable array of facts have completely shattered the edifice of deceptive argumentation built upon sandy foundations. Lala Lajpat Rai has also proved to the hilt that it is Indians themselves who have made such exertions as they could to remove the cankers like untouchability which are eating into the vitals of Hindu Society and the Govt. has, in many cases, put obstacles in the way of reformers. Lalaji has been compelled, in order to produce a sobering effect on vile hirelings like Miss Mayo, to touch upon the seamy side of American civilization. But this he has done as a matter of painful necessity and not in a spirit of frivolous bravado or from innate love of wallowing in filth. Says Lalaji in the Preface:—

"In order to expiate the sin of noting down some of the dark spots of American life in this book I may have to write another book depicting the bright traits of American character in the shape of personal narrative and character sketches"

In the Introduction Lalaji has clearly proved that in saying that Miss Mayo came to India to see "what a volunteer unsubsidised, uncommitted and unattached could observe of common things in Indian life" my lady protests too much. He has, by circumstantial evidence, clearly made out that Mr. Curtis of the

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Round Table fame has a hand in the matter and it is signicant that though the book has been in circulation for months and the first edition is nearly sold out, Mr. Curtis has not come out with a contradiction. Where speech is dangerous, silence is the only wise counsel.

Miss Mayo's Mother India—A Rejoinder. By K. Natarajan With an introduction by the Hon. Mr. G. A. Natesan. G.A. Nalesan & Co. Madras. Price annas 12

Mr. Natarajan is one of the most deeply cultured men in India and has a command of elegant and polished English prose which is the envy and despair of many who call English their mother-tongue. Mr. Natarajan quotes the familiar lines of Tennyson:—

That a lie which is half a truth is ever the blackest of lies.

That a lie which is all a lie may be met and fought with outright.

But a lie that is part of a truth is a harder matter to fight.

These lines very aptly and appropriately sum up the difficulties encountered by one who has to deal with an unscrupulous and clever writer like Miss Mayo. Mr. Natarajan's rejoinder is brief but well-reasoned. It is well worth a perusal. The appendices comprise opinions and comments on Miss Mayo's book by publicists like Mahatma Gandhi, Sir Rabindra Nath Tangore and others.

The Path of the Elders. By Earnest Erle Power. Theosophical Publishing House, Adyar, Madras.

The book is an earnest attempt to reconstrct the original religion of Budha in a popular form. It presents a closely reasoned discussion of what is called Theravada or Hinayana.

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The writer has deeply studied Budhism, and whatever may be said of some of his conclusions, there can be little doubt that this small book will be helpful to all who desire to find out the real teachings of the Master.

Aredeekay

EDITORIAL REFLECTIONS

The Kanya Gurukula, Dehra Dun.

After the Gurukula University at Kangri, Hardwar, had been in existence for well nigh upon 21 years, the late lamented Swami Shradhanand established in 1922 a Gurukula for girls at Delhi which has now been shifted to Dehra Dun. The institution is run on the lines of the Gurukula University at Hardwar. Like the parent institution, it cuts at the root of early marriage and aims at the revival of the ancient institution of Brahmacharya. The parents have to sign a a bond that the girls will neither be married nor betrothed before they have attained the age of 16 years at least. The institution gives short shrift both to untouchability and hereditary caste—the two cankers eating into the vitals of Hindu society. Girls belonging to the highest Brahman castes live and dine with girls belonging to the so-called untouchable classes. Even on the staff there are lady teachers belonging to the depressed classes. The Honorary Lady Principal is Kumari Vidyavati Seth B. A, the first lady grduate from among the Hindus of upper India. She is an embodiment of selflessness and self-sacrifire and her intellctnal attainments are of a very high order. Her colleagues on the teaching staff are all talented ladies. There are at present over 150 resident

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girls, mostly from the Punjab and the United Provinces; but almost all the provinces of India and many parts of Greater India are represented. There are girls from C. P., Gujrat, Kathiawar, Hyderabad, Deccan, East Africa, Persia, Burmah, and Fiji. The standard of instruction is very high. The school curriculum comprises Classical Sanskrit, Hindi, Indian History, Economics, Civics, Arithmetic, Geometry, Algobra, Geography, both physical and political, First Aid to the Injured, Knitting, Sewing, Embroidery, Spinning, Weaving, Cooking, Vocal and Instrumental Music, and Household Economy. The school course extends over eight years. Four girls appeared this year in the Adhikari Pariksha (Matriculation Examination). All passed and two were placed in the First Division. The examination was conducted by the Gurukula University, Hardwar. In the paper on civics the girls were required to explain the difference between reserved and transferred subjects and to write notes on the Simon Commission and the Skeen Committee Report. There is not a single Indian-managed institution for girls in the whole of India where the students, who appear in the eighth class examination, are expected to answer such questions. The college course extends over 3 years and comprises the Vedas and the Upanishads, Sanskrit Philosophy, Sanskrit and Hindi Literature, Physical Science, Modern History, Economics, Psychology, Child-Nursing and Midwifery, Comparative Religion, and English. All the Brahmacharinis have to wear *Khadi* or, in any case, swadeshi garments.

The anniversary of this unique institution was held on the 27th, 28th and 29th of June 1928. Learned pandits and talented ladies delivered inspring discourses. The girl students read papers in Sanskrit and Hindi and held deebates, which won the applause of all present. There were

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meetings exclusively for ladies in which the girls sang Hindi and Sanskrit songs, enacted scenes from Sanskrit and Hindi dramas and exhibited feats of physical strength. Acharya Ramadeva, Vice-chanceller of the Gurukula University, appealed for funds, in response to which a sum of Rs. 27,000, including promises, was raised. The institution, in spite of its utility and popularity and the self-abnegating self-sacrifice it has called forth, is passing though a period of stringency. Last year there was a deficit of thirteen thousand rupees. From the success of the recent anniversary it is clear that the public appreciates the work of the institution. All interested in the cause of women's progress, which is the the cause of Indian emancipation, should make it a point to contribute to this Mahavidylaya their mite, so that the youngest but loveliest child of martyr Shradhananada may live and thrive.

Hindi Sahitya Sammelana.

Prof. Padma Simha's Address.

Pt. Padma Simha, Surya Kumari Professor of Hindi at the Gurukula University, presided at the 18th All-India Hindi Sahitya Sammelana held at Muzaffarpur (Behar) in the last week of June. His presidential address has been universally recognised as a masterpiece of Hindi rhetoric. Even those who disagree with the learned professor's views on the themes, he has chosen to discuss, have felt compelled to express high and sincere praise of his natural, yet masterly and luminous diction and style. Besides local problems of moment, like the Urdu-Hindi question, which has of late been engaging the attention at once of statesmen, scholars, and educationists in Behar, the president addressed himself to some vital literary issues, over which hot controversy has been raging since the

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very birth of the Hindi Sammelana. As regards the capacity of Braja Bhasha to lend itself to poetic expression of types other than erotic, Pandit Simha is of opinion it is highly capable of providing diction for such productions. To poetic outbursts of the mystic type, which type bids fair to dominate in the coming phase of *Khari boli*, the president of the Muzaffarpur Sammelana says, he is not at all opposed. For the guidance of poets, inclined towards modernity in poetic themes, metres, rhythm and style of expression, the president, who is to-day the master-critic of both prose and poetry in Hindi, quotes at length passages from Hali, the harbinger of modernity in Urdu. Even if subjects should change, and new feelings and sentiments, characteristic of the present age, should take the place of old antiquated emotions, which inspired Hindi lays of a by-gone age, the poetic vocabulary, the pet poetic phrases, the time-honored musical rhythm, to which the ears of the Hindi hearer have, by long custom, become used, will, if there be in reality a necessity of replacing them by new ones, be not replaced suddenly. You have to fill 'old bottles' with 'new wine.' Such is the sound advice of the literary veteran, whom the Hindi world of letters has elected to preside over the destinies of the premier Hindi organisation for the next year. Coming from the source it does, this wise counsel deserves eminently to be laid to heart by all budding poets. To Muhamadans who are pressing the adoption of Urdu as the medium of instruction in Behar, Prof. Simha addresses a word of caution. He is afraid lest the agitation they have 'kicked up' in Behar should lead to politico-linguistico complications in the Punjab and Sindh, where Hindus form as repectable an element of the population as Musulmans do in Behar. Hindi he recommends to be made the medium of instruction in Hindi-speaking provinces, and as a proof of the success of this

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educational experiment, he cites the example of the Gurukula. On the production of a literary piece, whose place in Hindi literature is sure to be permanent, we congratulate our learned brother.

Mother-Aspect of Divinity

Writing in *The Theosophist* Helen Knothe says :—

In Hinduism every male Deity is thought as having His feminine aspect or counterpart, His Shakti, as it is called, and this aspect is in no way considered secondary to the masculine. They believe His Godhood not perfected until both sides of His being are manifesting. Although the Universe is founded in unity, in manifestation this unity shows itself as a duality: spirit and matter, positive and negative, male and female. The First Cause may be sexless but our God is a perfect Being embodying male and female aspects. So has the Hindu always a recognition of the feminine aspect in everything, and especially does he reverence it in womanhood. Motherhood is held in high reverence in India, and the ideal of woman both as wife and mother is largely due to their conception of a woman-aspect in Divinity.

In Chinese Buddhism we find worship offered to Kwan-Yin, who is the consort of Kwan-Shai-Yin; she is there termed the Mother of Mercy and Knowledge, and is prayed to by men and women alike. In Egypt Isis was worshipped as God the Mother. She was the Divine Spouse of Osiris, and with Horus, the Son, completed their Trinity. In Ancient Greece and Asia Minor we find many feminine deities, all worshipped in their productive aspects, for their compassion and tenderness. In Christianity, the Virgin Mary, while not regarded as God the mother, but as mother of jesus the Christ, yet is spoken of as clothed with the sun and having the moon under her feet, surely attributes of elevated Deity.

... ...

The modern woman as a type tends to be free and easy, cool and capable. She can work, physically and mentally—more than heretofore. And yet her attitude towards life is more care free. She has found new

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powers in herself, and delights in wielding them. Her boyish bob, her clothes, her talk, her smokes and drinks are all gay pennants hung on the line to celebrate her freedom and new found independence. She struts blithely, the " new" woman: what lies beneath her insouciance ?

We find beneath her mask a gentler face : this woman understands. She is not a pretly toy. She is friend to man, not dupe. She shares his life, in public and in private. But although having entered what was previously man's world exclusively, and thereby having arrived at a measure of economic independence which had never before been thought possible, woman should not therefore lose sight of the greater work which she and she alone can do. Her supreme vocation in life is to be not only a capable woman but a mother.

Whether child-bearing or not, woman is essentially maternal, and only fully enters into her kingdom when she becomes a mother. Then in creating and building up a new form she takes part consciously in the great work of the Divine Creator who trustingly shares His Power with her. In motherhood a woman can express and fulfil the divine side of her nature : the ideal woman is the perfect mother. Motherhood will in time be looked upon as an initiation into a divine experience, generating and giving birth to form.

———:o:———

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THE GURUKULA SAMACHAR.

Motto I—By force of *Bramhacharya* alone have sages conquered death.—*The Vedu.*

Motto II—The welfare of society and the justice of the arrangements are, at bottom, dependent on the character of its members,.....There is no political alchemy by which you can get golden conduct out of leaden instinct.—*Herbert Spencer.*

WEATHER.

Those who have ever visited the Gurukula in the rainy season know well the condition of weather in the Gurukula in these days. Mother Ganga, hiding her face in impenetrable mists, flows full to the brim, singing in gurgling notes her melodies of restless march towards her lord, the *Saritapati* of Samskrit poets. The surrounding verdure of fields and forests, extending over miles, affords inexpressible fascination to the eyes. The lofty Himalayas, carrying on their green heads a heavy but pleasant load of thick darkish clouds, present a spectacle that baffles the efforts of the poet to convery the charm in words. The sky is always covered with clouds and not a single day passes when the feet of the *kulabhumi* are not washed by showers, great or small. The heat of summer is practically gone. The *Brahmacharis* are all healthy. In the hospitals, both Ayurvedic and Allopathic, there is no patient. In the evening the *Brahmacharis* swim in the Ganges and join their songs of heartfelt joy to the melodies of the Holy River.

THE BARDOLI DAY.

The Bardoli day was celebrated in the Gurukula with great enthusiasm. The college students worked for two days as labourers and earned Rs. 50. Subscription was raised among

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the professors, the result being a collection of Rs. 200. The total sum of Rs. 250 was remitted to the secretary, Bardoli funds.

THE PRADHANA'S VISIT

R. B. Diwan Badri Dass M. A., L. L. B., Pradhana of the Aryapratinidhi Sabha, Punjab, visited the Gurukula last month. The *Kulavasis* welcomed him with great zeal and enthusiasm. In a largely attended meeting an address was presented to him in Samskrit. Acharya ji and several other speakers greeted him with short welcome speeches in Hindi. Pradhana ji replied in Hindi. The short speech he delivered was heartily enjoyed. Two debates, one on the 'Existence of God' and the other on 'Protection *versus* Free Trade,' were arranged in his honour. He was much pleased to listen to these discussions. After a short stay of only one day he left for Lahore.

PROFESSOR CHANDRAMANI TO AVAGARH

The Maharaja of Avagarh has run a school in his state on the lines of the Gurukula. He asked for the loan of the services of an efficient head master. Prof. Chandramani, Vidyalankar, Paliratna, Professor of Vedic Etemology in the Gurukula University, has been deputed for the purpose. The learned professor left for Avagarh on 3rd July last. The *kulavasis* gave him a hearty send-off. Feasts and meetings were held in his honour and addresses were presentd to him by the professors and students.

BIRTHDAYS OF SABHAS.

The last week was a week of great activities for the students. In it fell birthday anniversaries of Sahityaparishad, and Sanskritotsahini clubs. Both the anniversaries were celebrated in well decorated halls. The students read essays and recited poems on various subjects, which were followed by feasts of mangoes and sweetmeats.

P. V. V.

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CHIEF FEATURES.

(1). Original articles on various aspects of Buddhism.
(2). Translatians of Canonical works not published.
(3). News of Buddhists' Activities in India and other countries.
(4). Notes and Reviews etc., etc., etc.

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